

ANTIOCH-ON-THE-ORONTES IN THE BYZANTINE PERIOD

Report on the Dumbarton Oaks Symposium of 1959

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THE theme of the symposium of 1959, "Antioch-on-the-Orontes in the Byzantine period," was especially appropriate to Dumbarton Oaks for several reasons. The present writer, under whose direction the symposium was presented, had just completed his history of Antioch, since published, in 1961, by the Princeton University Press. Antioch has long been a subject of special interest to students and scholars at Dumbarton Oaks by reason of the importance of the mosaics found in the excavations and of the silverware which was produced at Antioch in the early Christian period. Dumbarton Oaks itself has an old connection with the exploration and study of Antioch; the late C. R. Morey, who organized the excavations of 1932-1939, was one of the early scholars active at Dumbarton Oaks, and a number of important objects found in the excavations are now a part of the Collection.

Finally, a symposium was timely because there happened to be a number of scholars concerned with new and unpublished investigations of various aspects of the culture of Antioch; and by providing an opportunity for the presentation of their researches, Dumbarton Oaks was able both to stimulate and encourage their work, and to make it available to the scholarly world. This is a valuable function of the symposiums at Dumbarton Oaks.

With this in mind, the symposium was organized both as a survey of our knowledge of Antioch in the Byzantine period and as a supplement to the present writer's history of the city. In the opening paper the present writer spoke of the position of Antioch in the Graeco-Roman world and of its significance in the political, ecclesiastical, and intellectual activities of its time. This significance was illustrated by a discussion of the sources for the history and topography of the city. The material embodied in this paper has appeared in the writer's history of Antioch.

In the second paper, which will be

published in *Syria*, XXXVIII (1961), Henri Seyrig spoke of the geographical situation of Antioch and of its commercial traffic as a major source of the wealth of the city. He also discussed the caravan routes and the road system of the region around Antioch as factors in the choice of the site of Antioch when the city was founded. The greater engineering skill of the Greeks in building roads was one of the factors in the development of this part of Syria which before the coming of the Greeks had been inaccessible to urban civilization. In the latter part of his paper M. Seyrig spoke of the reasons for the economic decline of Antioch.

In the third paper Alfred R. Bellinger spoke of the work of the mint of Antioch, discussing the activity of the local mint beginning with Seleucid times. In the Roman imperial period the mint is important both for the local issues and for its participation in the over-all monetary program of the Empire. The new monetary system of Diocletian and the pagan symbolism on the coins of Constantine and his sons reflect the changing conditions of the times. The paper provided a general survey of the mint beginning with the time of Diocletian, showing the decline in its production during the fifth century, followed by the expansion and elaboration of the currency under Justinian.

In the following paper Richard Stillwell presented his study of tradition and change in Antiochene houses, which is published in this volume of the Dumbarton Oaks Papers. Since this study is the first of its kind to be made, it is an especially welcome and valuable contribution to our knowledge of the civilization of Antioch.

Another paper which is published in the present volume is that of the Reverend Massey H. Shepherd, Jr., on the formation and influence of the Antiochene Liturgy. This study is welcome both as a new survey of the subject and as an authoritative discussion of

the recently discovered baptismal homilies of St. John Chrysostom.

The study of the Reverend Bruce M. Metzger of the formation and influence of the Antiochene text of the Greek Bible will be included in a volume entitled *Chapters in the Textual Criticism of the New Testament* which will form a part of the series "New Testament Tools and Studies," edited by Dr. Metzger and published by E. J. Brill of Leiden. The paper offered a fresh survey of modern research on the work of Lucian of Antioch, a review of the characteristics of the Antiochene text, and a study of the critical value of the Lucianic text and its significance for the present-day scholar. Finally the paper dealt with the influence of the Antiochene text, especially outside the Greek Church, for example on the Gothic and Slavonic versions, and in the printed form of the Receptus.

Marvin C. Ross in his study of Antioch and Constantinople as sources for Byzantine silverware dealt with the literary evidence for the production of silver in the two cities and its diffusion through the Empire. The reason why most of the silver that has been recovered comes from Syria is that church treasures were buried for safekeeping at the time of the Persian invasions in the early seventh century, and the owners never returned to claim their property. The discovery of silver in Syria, it was pointed out, does not necessarily mean that it was made in Syria. The paper reviewed the activity of the workshops and the guilds in Constantinople and Antioch, and illustrated the differences in technique in the production of the two cities. This paper is part of a longer work, in progress, on the Byzantine silver treasures found in Syria.

In the concluding paper the Reverend Albert C. Outler studied the affair of the Three Chapters as an "anticlimax" in the history of the theological school of Antioch. The discussion formed a part of the author's larger study, in progress, of the Christology of the period. The paper traced the division between the theological views of Antioch and Alexandria starting after the first Council of Nicaea, and showed how the difficulties were caused by the circumstance that Antioch and Alexandria understood some of the terms at issue in different ways. The steps in the preparation for the definition of Chalcedon

were traced. The origin of the Monophysite view was set forth, along with the efforts of Justin I to reconcile the dissidents. The paper then reviewed Justinian's formula for the reunification of the Church and the political problem of keeping East and West together. Here the fixed point was the maintenance of the definition of Chalcedon as the price of peace with the West.

The symposium illustrated the recent progress of studies concerning Antioch, in part stimulated by the results of the excavations. The papers illustrated both the particular and the general aspects of the history and culture of Antioch, and showed the various ways in which the city served as a center for the collection, preservation, transmutation, and transmission of a tradition. This was the real function of the classical and mediaeval city, that is, the city—the *polis*—as the natural center, in the world of those times, of every kind of activity—social, political, commercial, intellectual, and artistic. The modern city has naturally retained this function to some extent, but with the multiplication of great cities in the modern world and the diffusion of culture outside the cities, the situation is no longer quite the same. It was by virtue of its role as a *polis* that Antioch took up its destined role, and it was through the various stages of its development as a city—Hellenistic, East Roman, Byzantine, pagan, and then Christian—that it achieved its characteristic stamp and made its own special contribution to the history of civilization.

The symposium also dealt with Antioch as one of the great cities of its day. Younger than Athens and Rome, of about the same age as Alexandria, and older than Constantinople, Antioch played a distinctive role in the process which brought together the traditions of Athens and Jerusalem and worked them into a form which was eventually to be preserved by Constantinople alone. Alexandria in its own sphere played a similar role to that of Antioch. But it was as metropolis of Egypt and metropolis of Syria that Alexandria and Antioch became famous, and in each case the Greek *polis*, founded on non-Greek soil, absorbed something from its new environment. The papers read at the symposium showed some of the processes through which a new synthesis came into being at Antioch.